1: Hollis G-5 (ca. 1894-1904) 1905
FL12 Masai FL12

torono. Il-kunôno ooiyáma oopeny.

Ten eibuñg ol-Masaani endôki naibuñga duo ol-kunôni, anaa em-þere, anaa ol-alem, nepik e-ilata eng-aina, anu ôjo torono ten eibuñg te-'ng-aina ake.

Meata sii 'l-kunôno 'n-giabu kumok anaa 'l-kulikae-Maasae; meinosare 'n-giabu. Tin idoi ol-kunôni ôata 'n-giabu artam, naa kumok naleñg.

Eata 'l-kunôno o-rorei lenye ol-loo-'l-Maasae, kake eitawai; lemeniñg il-Maasae. Mme pôkin ooata, e-matwa ake naata.

is not considered correct. The smiths marry amongst themselves. 324 564

If a Masai takes in his hand a spear or sword or other thing which a smith has held, he first of all oils his hand for it is considered improper for him to take it in his bare hand. [576]

The smiths are not rich in cattle like other Masai. They have no luck with cattle. If you find one possessing forty head, it is a very large number. [283]

The smiths have their own language, which, although a corruption of Masai, is not understood by the ordinary Masai. Not all of them can speak this language: it is only a certain number of them who know it. [198]

'Môtio oo 'l-pukurto.

Eidim i-ñgurôyok oo-'l-Maasae kulye áitobirs 'môtio; nemeidim kulye, neinyañgu ake too-'l-meek.

Einyañgu sii 'l-pukurto, araki etum too-'miñgan.

Eidim aatimir en-gine áinoeye e-môti nabo.

Ore ten eitobir il-Maasae 'môtio, neitobir in-gituak oo 'n-gutiti, nepik pôkin in-gumeshi p' eibuñgye ten edôta.

Ten epwo 'l-muran aayañg-iabo, nepik en-gine pe etum áibuñga.

Earthenware pots and gourds.

Some Masai women are able to make earthenware pots; others who are unable to make them buy them from savages. 323 [939]

Gourds are also bought, or they are collected in the deserted kraals. [915]

One pot can be purchased for a goat. [935]

When the Masai make pots they make them in two sizes, big and small; these pots are also provided with handles [1] by which they can be picked up.

When warriors go to the woods to slaughter cattle, they carry their cooking-pots by a strip of hide fastened to the handles [1]. [482] [237]

[1] Lit. nostrils. [2] For illustrations see Hinde, *The Last of the Masai*, p. 89.

13:Huntingford E-4 (no date) 1953 FL12 Masai FL12
Nandi FL13
Taturo FL26

Add important

point of difference between the languages of the Nandi group is the presence or absence of a secondary suffix or definite article, sing. *i*, plur. *k*, and the method of attaching it. Suk, Kipsigis, and Marakwet do not possess the *i/k* suffix: in Tatoga it is often added direct to the stem without any connecting vowel; in Nandi there is often a connecting vowel, e.g., Suk *kemp*, Tatoga *kemp-i*, Nandi *kemp-e-i*, "bow," in which the final *i* is the secondary suffix. In Masai, on the other hand, the "article" or gender-sign is prefixed, sing. *el-*, fem. *en-*; pl. *il-*, fem. *in-*. The dialectal differences between the speech of the various Masai tribes are very slight, being in fact much less than occur in the Nandi dialect group, and for practical purposes Masai is a language without dialects.

The Hadzapi speak a click language, related to one form of Sonth African Bushmen speech.* The Sandawe also speak a click language, apparently related to Namn Hottentot. The Iraqw and Gorowa languages are very closely related to each other, with a large common vocabulary, but it has not yet been possible to classify them. It may well be that some East African languages have survived as the speech of isolated tribes or tribal groups and will continue to defy attempts to classify them because the other languages to which they were once related have disappeared.†

A pure form of Swahili, the official lingua franca of Kenya and Tanganyika, is spoken to a rather limited extent by the Nilo-Hamitic pastoral tribes, but even today many of the older and some of the younger people, especially those in remote country districts, know little of it. In 1925 less than 20% of the Nandi understood Swahili, though the percentage has since increased. Most of the Turuqw, Iraqw, and Hadzapi know very little Swahili, if any.

* D. F. Bleek, "The Hadzapi or Watindega of Tanganyika Territory," *Africa*, 1931, IV, pp. 273 seq.

† No further details are given on language, since this subject is dealt with in the International African Institute's *Handbook of African Languages*, to which reference should be made. It may be noted that throughout I use *s* to represent *sh* (approximately) as in "church."

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because he thinks a misfortune will be conjured up by it: it is feared that a lion would get into the kraal or the camp at night or that the enemy would carry out an attack. To call someone "ol lononi" is regarded by the other Masai as a strongly insulting invective expressing contempt.

The contempt toward blacksmiths is based on the view that the blacksmiths are unclean. God forbade human beings the shedding of blood. By making weapons, the chief product of the blacksmiths among primitive peoples, they induce transgression of the divine commandment, work against the latter. Hence they are condemned by God, and therefore they are regarded by their fellowmen as unclean, contemptible, bringing misfortune. Daily observation also teaches -- so the Masai say -- that God does not love blacksmiths, for a blacksmith actually never becomes prosperous: if he should happen to become wealthy, however, he would soon die, without being able to enjoy his property.

It should expressly be brought out here that, despite all the efforts devoted to it, I have not been able to determine the slightest somatic difference between blacksmiths and non-blacksmiths and that all non-blacksmiths questioned by me (there were several hundred) described the blacksmiths as pure, unmixed members of the Masai people, which the blacksmiths themselves also maintain without exception (2).

2. Obviously the Masai blacksmiths speak the Masai Language and not another one of their own, as had been supposed from the statement by C. Hollis in his book, The Masai, their language and folklore, Oxford, 1905, p. 331. Hollis says there /the quotation is in English/: "The smiths have their own language, which, although a corruption of Masai, is not understood by the ordinary Masai. Not all of /this footnote is continued on the next page in the original source/ them can speak this language: it is only a certain number of them who know it." This statement by Hollis is ex-

/112 cont./

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[197]
[198]
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[563]

/footnote 2 cont./ plained by the fact that a few El lumbua blacksmiths also live among the Masai blacksmiths. They speak their own dialect, which, of course, is unintelligible to the non-blacksmith El masai ("ordinary Masai," as Hollis designates them), who, indeed, scarcely come in contact with them.

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[114]

The opinion of many a European, that the /113/ relative diligence of the blacksmith might have brought to him the scorn of that type from the non-blacksmiths not inclined to work, is also a rude error. I have become acquainted with a large number of El kononо who for about two decades have not had a hammer in their hands and very many who have not even made an attempt to learn the trade, but rather live entirely like other Masai. All these, however, were despised exactly the same as their forging fellow caste members.

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783

Like the blacksmiths themselves, the products of their art, the weapons and utensils made by them, are regarded as unclean. In order to take the uncleanness from them, the Masai rub with fat every new object fetched from the blacksmith's shop, as well as his [illegible]

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Even the reputation that a few armorers enjoy, on account of the excellence of their products changes nothing in their low social position. The most famous at the moment, old left-handed Ekguss from Ol brugga, an artist in his field, is just as despised as any other blacksmith. The Ol brugge people, however, jealously see to it that he does not also work for warriors of any other province or even for members of another people.

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While the other kraals, tied to the presence of good pastures, are always moved with the disappearance of the latter, the blacksmith kraals remain for a long time in the same localities. The ol kononо

[314]

have only very little livestock, but for their craft they need charcoal

[317]

and ferruginous sand. They establish their homes where both are to be

[347]

found nearby. The workshop (ol ruguet) is built close to the kraal. It

[354]

consists of a grass roof resting on six to eight posts. In the center lies the hearth (en edoñachore). The smith makes his tools as well as his

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